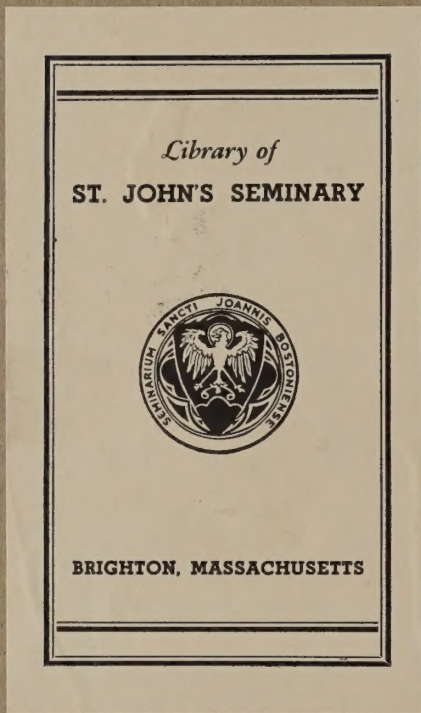


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# THE REVIEW.

By ARTHUR PREUSS.

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## NOTES AND REMARKS.

\* Our attention is called to a circular, in French, sent out by the business manager of the Syrian Catholic journal *Al-Raoudath*, of Beyrouth, to the bishops and possibly to some of the clergy of this country, asking for mass stipends wherewith to pay for the subscriptions of poor Syrian missionaries. A decree of the S. Congregation of the Council (1893) forbids and condemns this practice, saying, it is not allowed to collect mass intentions to give them to priests to pay in books or other merchandise. The poverty of priests is no excuse. It is not even allowed if the profits go to good works.—(REV.) V. DAY.

\* There has been sent out from Ft. Wayne, under date of May 10th, to the clergy of the Diocese, a circular (of which we have a copy) bearing the signature of a self-constituted committee of three, the purpose of which is to get up a petition for some candidate for the mitre who may be acceptable to the majority of the clergy. But has not the official list gone to Rome? Is the pernicious practice of "bishop-making" infecting even the conservative and noble Diocese of Fort Wayne?—PREUSS.

\* Rt. Rev. Bishop Ludden, of Syracuse, according to the *Catholic Sun* (May 18th), confesses to being a baseball enthusiast, but opposes Sunday games. "Sunday ball," in his opinion, "is every bit as bad as the bull-fights they have in Spain on Sunday."

## BISHOP McFAUL IN FAVOR OF A CATHOLIC CENTRE PARTY FOR THE U. S.

Rt. Rev. Bishop McFaul, of Trenton, in a letter read at the national convention of the Ancient Order of Hibernians recently held in Boston, and of which we find the text in the *Catholic News* of May 23rd, suggests "that all societies composed of Catholics should endeavor to touch at certain points; that, while retaining their identity and pursuing their own aims independently of other organizations, there should be a bond of union enabling them in given circumstances to exert a united influence."

The Bishop says he has "not the remotest idea of advocating a Catholic, a German or an Irish party in America," but believes that "when there is question of our rights, as Christians and as Catholics, we should be in a position to maintain and protest them in an intelligent, forcible, and legitimate manner."

Bishop McFaul thinks that if we were so organized, the administration would not have dared to pass over in silence the outrages against religion perpetrated in the Philippines, nor to ignore Catholics in the appointment of island commissions, nor to treat so unjustly our Indian schools; and that we would have the number of chaplains to which we are clearly entitled in the army and navy.

His plan is the formation of a general organization of all societies composed of Catholics, irrespective of nationality, and without damage to their identity and independent aims, in such manner that in our State legislatures and in the national Congress the voice of Catholics may be heard with effect when there is question of our religious rights under the constitution, or the redress of grievances.

It is the same plan that has been outlined and advocated in *THE REVIEW* from time to time during the last four or five years. It is exactly what we meant when we said repeatedly, in season and out of season, that what we American Catholics need most is a Centre party. If this name is obnoxious we are willing to drop it; but the movement is opportune and necessary, and we hope to see some more of our wide-awake bishops express themselves as emphatically in its favor as Msgr. McFaul, or, better still, take the matter actively in hand and bring it to successful realization. Whatever aid *THE REVIEW* can lend shall be cheerfully given.

ARTHUR PREUSS.

## AN "ENDLESS CHAIN" PRAYER.

An "endless chain" prayer to St. Joseph is circulating in certain localities in the West. We reproduce the copy that has fallen into our hands *verbatim et literatim*:

"PRAYER BY LEO XIII TO HIS PEOPLE

"O! St. Joseph whose protection is as prompt and whose intercession with God is so efficacious, I come to lay at thy feet all

my trials and to deliver into thy hands all my trials confiding to thee all my interests. Deign O! St. Joseph to obtain of the Divine Son all spiritual and temporal benedictions through Jesus Christ my Saviour, that I may offer each day of my life my most tender and amiable father, my consolations my thanks and my homage. O! St. Joseph it is not permitted me to behold Jesus Christ sleeping in thy arms, but I venture to approach thee while he reposes on thy bosom. Adore him in my name imprint a kiss on his brow; Tell him to be with me in my last agony O! St. Joseph patron of helpless cases pray for me that I may obtain my request. Amen.

"A request to obtain this prayer must be written six times and given to six persons repeating the prayer nine days after distributing. It is known to be a very efficacious prayer.

"Please do not break this chain of prayer to St. Joseph."

Catholics ought to know that the Pope never issues prayers on such conditions, and that the foregoing is a "pious fraud" pure and simple. J. F. M.

\* \* \*

From a note in the *Semaine Religieuse* of Montreal (May 19th) we learn that a French version of this alleged prayer is circulating in Canada. The *Semaine*, Archbishop Bruchesi's official organ, says that "whosoever be the author of it, he must be either a knave or a fool," and adds:

"These pious rogueries (*pieuses mièveries*) can result only in perverting true and serious piety. We should draw a lesson with regard to them from the words of St. Paul: 'Brethren, hold the traditions which you have learned, *tenete traditiones*.'" A. P.

## THE RELIGIOUS QUESTION IN THE PHILIPPINES.

General Thomas M. Anderson, who commanded the first American expedition to the Philippines, writes on the religious question in those islands in No. 2685 of the *N. Y. Independent*. He makes a statement in behalf of a number of influential Filipinos which is as important as it is interesting. We quote:

"They profess to wish to see a just and stable government established in the Philippines under American administration. Their statement is in effect that they believe a majority of their people wish to see peace restored and some form of autonomous government inaugurated for them by us. Such a government, they say, will be accepted in good faith. But they assert, and this is the gravamen of the matter, that while there is a bitter feeling against certain religious orders, nevertheless, the great mass of the people of the islands are sincere Roman Catholics, and that any attempt on the part of our government to encourage a crusade against their religion would arouse a bitter and fanatical spirit of opposition. This, they submit, might become so widespread and intense as to rekindle the fire of insurrection and bring about the most de-



plorable of all wars, a religious war. My friends, for such I believe them to be, say they fear and dread this and sincerely deprecate it. So far by request."

Gen. Anderson then proceeds to submit a few statements of his own in explanation. They are:

"We, of course, all know that our government does not interfere in religious controversies or contentions. Yet it seems hard for the Filipinos to believe this. They can not understand that there can be any movement without government initiative. Just as soon as a missionary movement is set on foot to convert the Filipinos from Catholicism, so soon will the Filipino people jump at the conclusion that our government has directed the crusade. The idea will be spread by professional revolutionists and fanatical friars. This may seem absurd to us, but not to a people accustomed to a union of Church and State and to a dominance of Church influence. It is true they wish to confiscate the Church property and to expel the Spanish friars. Under the term friars they include all the regular orders except the Jesuits. They claim that they object to the abuse and not to the use of religious administration, to gross maladministration and oppression on the part of the clergy, not to the doctrines of the Church. In fact, there are no more devout and sincere Roman Catholics than the native Filipinos. It is stated, and it is true, that some of the Spanish friars have charged exorbitant fees for marriages or burials. Yet I know that there is no class of men who would condemn such a practice more than the Catholic clergy of our country.

"There are many good priests in the Philippines, and some, unfortunately, who are licentious. The Catholics of America will make a great mistake if they condone or defend the bad.

"Let us give them all credit for the good they have done in the past. They have certainly been more successful in civilizing the Filipinos than we have been in civilizing our Indians. But as an unfortunate result of State bounty, they have given their support to an administration unjust and cruel in a superlative degree.

"Returning to the consideration of our Filipino appeal, it may be confidently asserted that while our government will not support missionary effort, it can not interfere.

"It is better for any nation to have as many church organizations as the diverse character of its people may require. (!?) Opposition stimulates zeal in Christian endeavor, as in every other form of work. (?) But I trust that Protestant missionaries who may attempt to proselytize the Filipinos, will have the good sense not to abuse or misrepresent their religious faith, which is endeared to them by the traditions of three hundred years. And, above all, let them keep clear of the controversy which is bound to arise over the question of Church lands. Let the Filipinos settle that contention among themselves. That with them is a *noli me tangere* problem."

\* "The President has paid dear for his White House. It has commonly cost him all his peace and the best of his manly attributes. To preserve for a short time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand behind the throne."—These words were not written recently by an enemy of Mr. McKinley, but many years ago by "our American philosopher," Ralph Waldo Emerson (Essays, p. 80, MacMillan's edition.)

## THE LESSON OF JANSENISM.

From the *Messenger of the Sacred Heart*, June 1900.

### II.

The harm done by this most insidious of all heresies during two centuries is incalculable. It spread everywhere throughout northern Italy, the Netherlands, Ireland; it infected everything, French literature especially. It was backed by the lawyers who composed the French parliament, a narrow, obstinate set of men, like the Scribes of old. It was abetted by the worthless politicians and still more worthless women of the Court of Louis XV., a very natural alliance of extreme rigidity of theory and absolute laxity of practice. It paved the way for the infidel philosophies of the eighteenth century, for the suppression of the Society of Jesus, the destruction of its colleges and missions, for the French Revolution. It kept the devotion to the Sacred Heart of our Lord, which it opposed tooth and nail, from obtaining its natural development till our own time. St. Vincent de Paul opposed it in its birth; St. Alphonsus Liguori followed it to its grave.

Now, what is the lesson of Jansenism? The lesson of Jansenism is that we should beware of the spirit of our times; not where there is question of manners, civilization, natural improvement of any kind, but where it touches religion. And the reason is because the devil, who never sleeps, makes use of the actual dispositions of men to diffuse error. There is but one true religion, and we must never forget it, and that religion is centred in one man, the successor of the vicar of Jesus Christ. What Peter believes, that the whole Catholic world believes, all of it and nothing else. The man who has this spirit is safe. But he must have it thoroughly. In the generations which followed the Protestant Reform the tendency of the age was to exalt, exaggerate the greatness of God, His sublimity, His holiness, His justice. The pendulum of error has swung round; it has gone back to the ideas of old Pelagius. One religion is about as good as another. You can believe what you like. All will be saved. Provided a man practises the natural virtues, that will do. Liberalism in religion is the danger of our time. Cardinal Newman thought so, and he was a very great man; not only a very great man, but a very mild man, like St. Vincent de Paul and St. Alphonsus Liguori.

Let me give two illustrations of what I mean. The Archbishop of New York has thought necessary to warn his people against sending their children to Protestant and infidel universities and schools. Will you not find hundreds of them there, and all from our diocese, next year? The Holy Father has condemned a number of too liberal opinions recently which were brought before his notice. What are we told? Be silent; these ideas exist only in the imagination of the Holy Father! We know better. We know that these ideas exist all around us, and that they are not going to die out in a day. And it is our duty, not to be silent, but to speak. We should speak to show our loyalty to the Pope. We should speak for another reason. That reason is because our people do not wish to live in error; they want to know the truth, they want to have it told to them. For the American Catholics are as loyal as any in the world. It was great scandal in England lately, when one who was considered a

champion of Catholicity, in the same month, in two different profane publications, attacked every article of our faith, while calling himself a Catholic. Now, when a writer of Mivart's distinction tells us he has known good Catholics who called in question such tenets as the miraculous conception of our Lord, His Blessed Mother's virginity, His incorruption after death, the inspiration of the Bible, the infallibility of the Church, our first startled instinct is to suspect the man has lost his mind.\*) But, when we reflect, we are shaken a little in this thought, and we can not help asking ourselves, is this really all imagination, or are there in truth persons in the Church who, from ignorance or from whatever other motive, incline towards sentiments so incredible and so unworthy of a Catholic mind? Is there some fire under what appears to be only a cloud of smoke? We are living in an age of doubt; the atmosphere around us is one of pure naturalism. The most lively opponents of revelation to-day are men who preach in so-called Christian pulpits and call themselves ministers of Christ. Why should not this cold influence penetrate even inside the walls of the Church? If so, then it is a wise thing to consider the facts of history and try to find what lessons for our conduct in such a contingency we may discover in similar epochs in the experience of the Christian people. Here it is where the story of Jansenism appears to be full of pregnant instruction. The poison which filled the air at that time was the spirit of Calvinism, the harsh, cruel doctrine which made of God a monster and a tyrant, and of man a helpless victim of his own incapacity for good.

The Jansenists would not go out of the Church. Like those Protestant ministers who still call themselves clergymen when they teach a doctrine which goes even to the point of being denominated atheistical, they went on, professing exteriorly to belong to the Catholic community, and meanwhile infecting as much as they could with the virus of their errors every branch of the social organism, and especially—a point particularly deserving of being noticed—all those whose influence could make their teaching penetrate into the mass of the whole people. They did not succeed in making the common people Jansenists, but they did succeed in destroying faith in the upper classes of society, which loss of faith and accompanying corruption of morals did indeed penetrate into the body of the French people and brought on that Revolution, of whose sad effects, after more than a hundred years, we are to-day the witnesses.

A singular instance of the skilful working of the Jansenists in acquiring proselytes is the way that they got hold of the French parliaments and secured their active sympathy. These French parliaments were not legislative bodies, but a sort of high courts which gradually obtained a very extensive jurisdiction. The Parliament of Paris was the most important. In 1750, this court committed a priest to prison for the crime of having refused the sacraments to a Jansenistic heretic. The ecclesiastical authorities had obliged persons in danger of death, before obtaining the last rites of the Church, to present a certificate that they had received absolution from a priest recognized as being really in communion with the Catholic Church. The reason was that the secretaries were in the habit of calling in Jansen-

\*) The *Monitor and New Era*, London, April 13th, proves that this suspicion is correct [Editor of the *Messenger*.]



ist priests, who did not oblige them to consider it a sin to refuse interior submission to the Holy See, whose decrees they accepted in outward silence. Silence, always silence, was the trump play of these great gamesters. The next thing this wonderful parliament, a body of laymen, did, was to accuse one of the Catholic bishops of being a schismatic. Then they fined the Bishop of Orleans 6,000 livres for his opposition to the prevailing ideas and sent one of his priests into perpetual exile. The most venerable and admirable Archbishop of Paris, Christopher de Beaumont, they banished three times from his diocese. When the Archbishop published a pastoral letter in his defence, they had it publicly burned by the hands of the common hangman. And when the Holy Father himself came to the rescue of the Archbishop, they suppressed the publication of his brief. Verily some of the French administrative ways are hard for outsiders to understand, but I do not believe they are innate to the French people. They have been forced on them by the kind of military and legal dictatorship under which they have always lived. The form, or name rather, of their government may vary, but it is always a despotism. However, if the actual ever-varying ministries of the present so-called republic persecute the Church, and, to our disgust, threaten to punish its bishops when they show a little independence, by a withdrawal of their stipend, and in other ways show themselves vexatious and meddlesome, at least they do not give themselves out as Catholics, and undertake to teach the Pope and clergy both what they are to believe and how to execute their functions.

There was now a pretty bad state of things. But the parliament went further. They forbade, when he was canonized, the celebration of the feast of St. Gregory VIII., Hildebrand, the great defender of the liberties of the Church—and of the people—against the tyranny of kings. And, what is still more wonderful, they would not accept an addition to the calendar of their saints in the person of the man of whom modern France has most reason to be proud, St. Vincent de Paul. Why not? Because he was not the friend of their friends, the Jansenists.

This interference with the liturgy of the Church was perhaps the cunningest device ever invented to shake the allegiance of people from the centre of religious authority. By a decree of the Council of Trent the whole Latin Church was obliged to adopt a common Missal and Breviary. In 1568, Pope St. Pius V. ordered the Roman Breviary to be substituted for all local ones not two hundred years old; and three years later he made the Roman Missal obligatory under the same conditions. Besides unity of doctrine and government, uniformity in the administration of the sacraments is one of the proofs of the divinity of our holy religion. With uniformity in the sacraments goes naturally uniformity in public prayer. No wonder then that the liturgy, as well as the ritual of the Church, should have been the work of the Popes themselves, from St. Damasus and St. Gregory the Great, down. Nevertheless, in the beginning of the 18th century the French bishops began to publish and impose new fresh breviaries and missals of their own brand. Soon nearly every diocese had its new form of worship, drawn up by Jansenists; and the religious orders followed suit. Fifty years ago the then thoroughly Catholic bishops of France came back with a kind of rush to conformity with Rome; and I remember that they were

blamed for their haste by some of the younger men, who regretted the loss of the beautiful lessons and pretty hymns to which they were accustomed. Therefore I say this was one of the most insidious of all the efforts of the most cunning of sects to introduce discord into the Church. Here is the reflection of a writer of those days on the subject: "All these new breviaries profess to follow the pattern set in the Paris Breviary; it is the centre of Gallican unity, instead of Rome, which name is now hardly ever uttered, and which is only (!) the centre of Catholic unity. The Pope may reign in the Vatican, but here his laws, his censures, his rubrics, his prayers, his missal and his ritual will be despised." Little then did some of the young ecclesiastics of fifty years ago realize the motive for introducing these new forms, the animus and object of their contrivers.

D. A. MERRICK, S. J.

*To be concluded.*

## THE CHURCH AND EVOLUTION.

We are in receipt of another communication from Mr. Merwin M. Snell on the subject of our recent argument on the question of evolution, beginning as follows:

"The editor of THE REVIEW most frankly and courteously gives me an opportunity to make good my contentions on the evolution question; thus following the glorious precedents of the Ages of Faith, when every market-place was the scene of formal Scholastic disputations on the most profound questions of theology and philosophy, and the very street urchins broke each other's noses over questions which are now, in this country at least, considered even by many of the clergy, to be too 'deep' for discussion."

Mr. Snell then proceeds to dissect the syllogism we laid down as the basis of the discussion, by distinguishing and subdistinguishing the major, the minor, and the conclusion. However, as he himself continues: "But transeat the whole argument, for it is beside the question hitherto at issue," and his paper is very lengthy, we cut out the paragraphs in question, in order to be able to give the balance of his communication verbatim. It is as follows:

\* \* \*

"If I should concede both premises and the conclusion, and should even go farther still, and admit that evolution, in every sense of the word, can be demonstrated not to have taken place, it would not effect in the slightest degree my original contention that no ground exists for attaching to the hypothesis any theological notes; that, in other words, it is not inconsistent with the Catholic religion. No matter how false and unverified and absurd or false or absurd it may be, we can not denounce it in the name of the Catholic religion without scandalizing many of the faithful, and putting an almost insuperable stumbling block in the way of the conversion of every Non-Catholic scientific man (specialist in empiric or metempiric natural science) and of almost every highly educated person, within the sphere of our influence; which is something very like spiritual murder.

The entirely new question raised by the logical nut which has so kindly been given me to crack, may be thus briefly formulated: The theory of the evolution of the corporeal universe, including all living organisms, can be demonstrated to be (all the sacred and

profane sciences concerned being taken into consideration), at least more probably true than any alternative one. In support of this contention, I am prepared to defend the following theses against all comers:

1. The doctrine of the evolution of the corporeal universe, subject to the creative and sustaining power of Almighty God, and the ministry of the holy angels, has never been either directly or indirectly condemned, in any of its forms, by the Church, and does not in any way conflict with any defined dogma or prevalent theological opinion.

2. Evolutionism is more consistent with the account of the creation in the Book of Genesis, taking its words in their ordinary, natural and literal sense, than is anti-evolutionism.

3. Those of the Fathers and Doctors of the Church who may have interpreted the Holy Scriptures and the Apostolic tradition in an anti-evolutionary sense, did so only in deference to the conclusions of the natural science of their day.

4. Catholic anti-evolutionists diverge in a greater number of particulars from the doctrines and opinions of St. Thomas than do the Catholic evolutionists.

5. Evolution is the more probable conclusion from defined dogmas and the certain and accepted decisions of theological science. (I refrain from saying *necessary* conclusion only out of the deference required by the Church to a common and tolerated opinion.)

6. The proposition that living matter can never be generated by non-living is contrary to the unanimous opinion of the Fathers, Schoolmen and Doctors of the Church (and therefore, if it were a theological instead of a philosophical doctrine, would *ipso facto* incur the note of heresy).

7. The proposition that the body of man but not his soul has arisen by evolution, necessarily involves the Nestorian heresy, and is therefore certainly false and heretical, falling under the anathemas of the Ecumenical Councils of Ephesus and Chalcedon.

8. The doctrine of the direct and separate creation of each individual human soul (or even of each individual animal soul, as held by many Jesuits, e. g., Salvatore Tongiorgi, S. J., professor of philosophy in the Roman College, in his "Institutiones Philosophicae," a textbook in many Catholic seminaries all over Western Europe a few years ago) does not affect, and is not affected by, the hypothesis of evolution, which concerns only the visible history of the corporeal universe, and has nothing to do, in itself considered, with the nature and origin of substantial forms.

9. Evolution is at least as probable, from a scientific point of view, as the Copernican system of astronomy, the wave theory of light, heat, magnetism and electricity, the doctrine of the correlation of forces, and the law of gravitation.

10. The theory that the process of the adornment of the universe has been an evolutionary one gives a higher conception of the divine wisdom and power than the contrary opinion of a sporadic and disconnected production of new kinds of creatures from time to time throughout the geological ages.

11. The theory of evolution is not in any degree inconsistent with the doctrine of the original perfection of man, for that perfection was a supernatural one.

12. Evolution continues to take place in indi-



vidual men and women and in human society, in proportion to the degree in which the truth and law of God are possessed and conformed to; evolution being the seal of the divine handiwork on all corporeal and semi-corporeal existence.

13. The admission of the hypothesis of evolution as a solid conclusion and real discovery of science would enormously strengthen the logical position of the Catholic religion, by furnishing a large number of new arguments, both for the direct demonstration of its truth, and for the demolition of every form of error, heresy and unbelief.

Evolution is here taken in the exact and scientific sense of the word, in its technical use, namely, the growth of the whole corporeal universe from one primordial germ, analogously to the growth of the individual plant or animal from the seed. This alleged fact is to be sharply distinguished from the numerous attempts at its explanation, — chief among which are the Darwinian, Neo-Darwinian, Lamarckian, Neo-Lamarckian and Synthetic theories. Still more clearly must it be distinguished from the innumerable contradictory and mutually destructive systems of pseudo-philosophy, materialistic and idealistic, which have embodied the idea of cosmic evolution, or pretended to adopt it as a basis; including those of Quinet, Ribot, Moleschott, Buechner, Czolbe, Fechner, Noire, Lotze, Radenhausen, Hartmann, Clifford, Lewes, Fiske, Spencer, Paul Carus, and Lester F. Ward.

The description of evolution quoted from Mivart by the editor of THE REVIEW was an account of a single one — and an obsolescent one at that — of the various theories regarding the *modus operandi* of evolution. The just judgment upon the atheistic pseudo-philosophies purporting to be evolutionary, quoted from Father Coppens' "Mental Philosophy," has nothing to do with the case. Father Coppens, with whom I had the great honor and pleasure of discussing the evolution question for a whole afternoon not long ago, admitted on that occasion that the evolutionary hypothesis, as held by me, and considered apart from the misuses put upon it by the enemies of religion, is more probable a priori, when we take the certain truths of Catholic philosophy and theology as our premises, than the contrary one. He is opposed to it solely, he explained, for scientific reasons; and he informed me that the Society of Jesus has not, as I had supposed, a fixed policy of opposition to evolution, but that, on the contrary, any Jesuit is free to teach it. He remarked, on the same occasion, that he was not aware of the existence of a single Catholic writer who professed to oppose it on theological grounds or to cast any theological stigma upon it.

MERWIN-MARIE SNELL.

\* \* \*

So our whole argument was "beside the question hitherto at issue."

Setting aside our syllogism, Mr. Snell argues that even if "evolution, in every sense of the word, can be demonstrated not to have taken place, it would not in the slightest degree affect his original contention that no ground exists for attaching to the hypothesis any theological notes; that in other words, it is not inconsistent with the Catholic religion."

We have been aware ere this that there are profound differences of opinion among the upholders of evolution as regards its range and the nature of the agencies directing its course.

What Fr. Michael Maher, S. J. (Psychology, p. 540) describes as the most extreme sect, the atheistic materialistic school, which justly lays claim to absolute consistency and to the sole use of the name evolutionists, and which we of THE REVIEW have been continually fighting for these seven years, is branded as "aperte haeretica" by our foremost living dogmatist, Fr. Christian Pesch, S. J. (Praellect. dogm., iii, p. 49), in perfect harmony with all the leading theologians of the day.

Of that evolutionistic school which holds that the human soul, though it possesses a spiritual nature, was in the remote past gradually evolved out of a non-spiritual principle, which animated the lowest forms of animal life, Fr. Maher says (Psychology, p. 541), that it is "also obviously in conflict with the Christian doctrine, that Adam was formed by a special act of God."

Even the Mivartian theory, that all the lower animals, and the bodily frame of the first man, may have been produced by a divinely directed evolution from a few, possibly from a single original type, but that the first rational soul, and consequently the first human being, can not have arisen by evolution (Mivart, *Genesis of Species*, c. xii), "is looked upon as unsafe by the great majority of theologians up to the present" (Cfr. Maher, l. c., p. 543). Fr. Pesch says (l. c., p. 50), that "it is plainly evident that this theory can not be reconciled with S. Scripture." P. Knabenbauer, S. J. (Comment. in Gen., p. 129) takes the same ground. Nearly all eminent theologians declare that it can not be made to agree with the revealed doctrine (Palmieri, *De Deo creante*, th. 25; Heinrich, *Dogm. Theol.* 5, 38; Mazzella, *De Deo creante*, prop. 17; Scheeben, *Dogmat.* 2, n. 384, etc.) And the last provincial council of Cologne decreed (Tit. iv, c. 14): "Primi parentes a Deo immediate conditi sunt. Itaque Scripturae S. fideique plane adversantem declaramus eorum sententiam, qui asserere non verentur spontanea naturae imperfectioris in perfectionem continuo ultimoque humanam hanc immutatione hominem, si corpus species, prodiisse."

So much for "prevalent theological opinion." It appears that, standing opposed, in the words of Fr. Maher (Psychology, p. 544), "to all forms of evolutionism alike," with "many thoughtful men who are so impressed, both by the atheistic dogmatism of the most extreme sect of Darwinians, and by the numerous weighty scientific objections which the new theory seems utterly unable to explain, that they believe the only rational course in a question of such grave moment is to stand firmly by the verbal translation of the Mosaic account, and to reject the development creed no matter how limited or explained" — we are in very excellent company, especially since this position can be and has time and again been demonstrated to be in perfect harmony with the teachings of the Fathers and the great Schoolmen.

Some of Mr. Snell's theses fairly challenge contradiction and comment; but they are clearly even more "beside the question at issue" than our late syllogism, which he set aside with a cool "transeat," and besides, this article is already getting too long. If our opponent insists, we may take them up singly later on.

When Mr. Snell asserts, as Fr. Zahm does in his much-discussed book "Evolution and Dogma," that the Church has not condemned evolution, and that every Catholic is therefore free to defend and adopt it, he is decidedly

"off." The *Civiltà Cattolica* has long ago (Jan. 7th, 1899) pointed out, very lucidly and authoritatively, that the conclusion drawn by Catholic evolutionists from this fact is false. It does not follow, because an opinion has not been specifically condemned by the Church, that every Catholic is at liberty to embrace and champion the same. It must not only be in harmony with the faith, but also reasonable. Besides, "a Catholic is obliged to reject not only such theories as are formally condemned by the Church and opposed to the doctrines defined by her or taught by her ordinary magisterium; but he must likewise repudiate such as he knows run counter to the teachings which, by the common and constant consensus of Catholics, are accepted as theological truths and conclusions, so certain that the contrary opinions, though they can not be branded heretical, nevertheless deserve theological censure." (Cfr. Apost. Letter of Pius IX., Dec. 24th, 1863, and Prop. xxii. of the Syllabus.)

Unless we are much mistaken, Mr. Snell's theory of evolution is essentially identical with that held by Rev. Pere Leroy, O. P., referred to above and explained and defended by this learned Dominican in his work "*L'Evolution restreinte des espèces organiques*." Is our opponent aware that Fr. Leroy was summoned to Rome in February, 1895, "*ad audiendum verbum*," and there solemnly "disavowed, retracted, and condemned" the theory of evolution as defended by him? Here his retraction, as published in the original French by the *Civiltà Cattolica* on Jan. 7th, 1899:

"I understand now that my thesis has been examined here in Rome by competent authority and has been adjudged UNTENABLE, especially in as far as it concerns the human body; being incompatible with the text of Sacred Scripture, as well as with the principles of sound philosophy. As a docile child of the Church, resolved above all to live and die in the faith of the Holy Roman Catholic Church, obedient to superior orders, I declare that I disavow, retract, and condemn whatever I have said, written, and published in favor of this theory (evolution)."

On May 31st, 1899, the *Gazzetta di Malta* published a letter from that other "great Catholic champion of the evolution theory," Rev. Dr. Zahm, addressed to the Italian translator of his book, Don Alfonso Galea, in which he says that, having "learned from unquestionable authority that the Holy See is adverse to the further distribution of 'Evolution and Dogma,'" he desires Don Galea to withdraw the Italian version from sale; which that gentleman promptly did.

But how is it, in view of all this, that we have in our schools a small contingent of so-called Catholic evolutionists?

The *Messenger of the Sacred Heart* explained the riddle in the summer of 1896. "The ape-theory and all the vagaries connected with it," it said, "are the product of naturalism and infidelity. First, it was taken for granted that the Mosaic doctrine on the origin of man was a myth. Then, scientists went out in search of a theory to explain the origin of man. The ape-theory commended itself to them as one of an infinite variety of hypotheses. It was proposed in an interesting and attractive manner by scientists and literary men. It appealed to the imagination of the ignorant and untrained. It was adopted as a working hypothesis by the learned who had abandoned all faith in revelation, and was preached as a gospel to the half-educated. Thus it became the vogue in the so-called



educated circles, and anyone who was unable to talk of protoplasm and evolution and natural selection and the struggle for existence and the survival of the fittest, was regarded as very ignorant indeed. No wonder then, that unscientific Catholics, and even some rather imaginative Catholic scientists, should have been drawn in this same direction."

We of THE REVIEW were not drawn in that direction. We preferred to stand on the old, safe, Catholic ground. Now and then we took occasion to point out the vagaries, not only of the Darwinian and Spencerian, but also of the so-called Catholic evolutionists,—not because we feared their theory would recommend itself to reasoning men—for it is a theory that must stop violently before the last and legitimate conclusion is reached, and therefore inconsistent and unsatisfactory—but to warn the ignorant and the untrained.

Prof. Virchow, probably the greatest living biologist, has again and again declared that "all the researches undertaken to establish continuity in the progressive development of man have proved futile;" that "the proanthropos does not exist;" that "the missing link is a chimera" (Lecture at the Scientific Congress of Moscow in 1892); still, in the face of such plain language of one who has spent his life in original research and has no interest in attacking evolution, men like Mr. Snell, who ought to have some interest in defending the traditional doctrine of creation, cling to the phantom of evolution.

We are at a loss to solve this serious psychological problem. ARTHUR PREUSS.

#### MORAL ROTTENNESS IN HIGH LIFE.

C. S. Scott, the New York correspondent of the *St. Louis Mirror*, tells us in his latest letter (No. 14), that New York is not normal when it hasn't got a choice assortment of divorce and other scandalous gossip to roll under its tongue. According to his description, which agrees in the main with what we are daily treated to in such papers as the *World* and the *Journal*, New York "high society" is in a terrible moral mess. Listen:

"The number of divorced women in New York high society is astonishing. It is nothing uncommon to see at any big public affair some man of prominence with his second wife, in close proximity to his first wife with her second husband. And the air is filled with the rumors of coming divorces, of intrigues between married men and other men's wives. One would think that the 400 was resolving itself gradually into a sort of Free Love Community. This is not the opinion of a rank and envious outsider. The severest indictment of the swells comes from among themselves. One of them has written for the literary organ of the crowd, the *Smart Set*, a long, satyric poem, entitled 'The Charge of the Four Hundred,' that sets forth conditions in high society which lead the reader to believe that the whole fabric of sweldom is rotten with lust. It is no wonder that men are found prophesying for this great metropolis the doom that was rained upon the Cities of the Plain. Just such stuff as I have condensed here forms the pabulum of the great public each Sunday in one or other of the great New York papers. The influence of such example is infinitely pernicious.... What can one expect of the 'common people' when the leaders are all more or less spotted?"

#### IS THE AGE OF THE PATRIARCHS TO RETURN?

Unlike his predecessor, who was a sincere and staunch Catholic, Professor Metchnikoff of the Paris Pasteur Institute seeks to promote materialism by Darwinism. Like the rest of the evolutionists, he has failed to find the "missing link;" but he has another argument to prop the shaky evolution theory. He thinks it can not be that there is a creative wisdom. The physiology of men especially is full of disharmonic phenomena; among them the most striking M. Metchnikoff considers to be the absence of an instinct of death in old age. After a day's work man instinctively seeks repose and sleep; in the same way, according to the learned Professor, after his adult age, every man should feel a longing for old age and a natural death.

No doubt, the presence of such an instinct would please infidels immensely. The fear of death haunts them, and, what is worse, the absence of the instinct of death is what, in the opinion of M. Metchnikoff, "has suggested the idea of a future life, of immortality. This idea has served as a basis to the several religious conceptions that have succeeded each other in human history." (Annals of the Pasteur Institute, Oct. 25th, 1899.)

The learned biologist, therefore, to make old age more tolerable, and possibly to develop freely the instinct of natural death, set out to study his microbes again. With Weismann he asked himself, how and why all living beings die? The unicellulars reproduce themselves by continued divisions; they might, therefore, maintain themselves indefinitely without a natural death intervening. The same might be said of higher beings whose cells are divided in a constant manner. Death, with the one and the other, can supervene only after the diminution of the power of reproducing the somatic cells.

Indeed, as Father Martin, S. J., says in the *Etudes* (April 20th), the whole question reduces itself to a study of the cause of senile degeneracy, whose ultimate term is death. Degeneracy is generally called atrophy. Every member, every organ that has become unable to perform its natural functions, is "atrophied," annihilated, destroyed. Cells undergoing atrophy in a lesser degree simply diminish in size, but they may be also completely atrophied, and then they either dissolve in other humors—extra-cellular dissolution—or, and that is almost always the case, they are enclosed and digested by the phagocytes.

These great defenders of the organism are, as a rule, great eaters. Voracity has, without doubt, great advantages. It serves animals to make their toilet when they strip off their larval organs. Thus the tadpole loses its tail, as behooves an adult frog. Insects, by means of phagocytes, metamorphose from the state of nymph or chrysalis. Unfortunately, these destroyers attack not only such temporary organs, but extend their activity also to cellular elements that are unable to defend themselves and, to the detriment of the whole organism, succumb to them. The denizens of this State of Cells, which is ourselves, entertain no peaceful relations; on the contrary, they are perpetually at war. There is competition for food and even for life. At first it was thought that the mission of these macrophagi phagocytes was to purge the organism of dead cells and their detrimental residue, but Mr. Metchnikoff has

clearly proved that they prefer live food and do not even spare the most noble cells in the State of Cells—attacking the nervous and ovular cells with preference. Now, when, for reasons mostly unknown, the vitality of the cells decreases and the activity of these macrophagi increases, the better cells disappear and the organ itself is penetrated by a connective tissue, that is almost inert and whose fatal sequel is atrophy.

Old age is characterized by a prolific increase of that connective tissue that takes the place of the live cells, and we die the victims of these phagocytes. Hence to prevent old age, either the cells must be made strong enough to resist the attack, or the phagocytes must be rendered harmless. Hitherto but two serums have been discovered that might serve the purpose; unfortunately, they are more destructive than preservative of life. But M. Metchnikoff believes they might be compared to certain poisons that kill when taken in large doses, but stimulate in smaller ones. Hence there is a possibility of intervention in the war between the phagocytes and life-cells, and the hope is not absurd to see senility disappear completely or, at least, to have it delayed to the good old age of the Patriarchs. If that is realized, what a triumph for science!

The infidel biologist, like his brother evolutionist, considers the inference from possibility to reality legitimate. He assumes that old age would be more tolerable and the instinct of natural death, now almost always lacking, could be freely developed. The queer feature of this whole matter is that Professor Metchnikoff, in his search for the instinct of death, finds the fountain of youth, and having found the fountain of youth, still expects the instinct of death to develop freely! He wants to harmonize a supposed disharmony in nature and ends by destroying faith in the immortality of the soul and the science of biology; for, with the fear of death he sees faith in the immortality of the soul disappear also. *Habeat sibi.* J. F. MEIFUSS.

#### ANENT THE WESTMINSTER CONFESSION.

As most of our readers are probably aware, the Presbyterian General Assembly which met in St. Louis last week, took up the burning question of a revision of the Westminster Confession, the dogmatic basis of the sect, in which all ministers and elders must express implicit belief. The matter was not definitely disposed of, but referred to a commission composed of eight clergymen and seven laymen, who are to draw up a definite scheme and report to the next general assembly.

A Presbyterian professor and clergyman, E. E. Slosson of the University of Wyoming, in a paper in the *Independent* (May 17th), says that although he has never been able to subscribe to the Westminster Confession himself and does not see how any one else can, it seems to him "it embodies doctrine much needed in our time," and declares he would "rather trust the divines who assembled in the Westminster Abbey in 1643, than those who meet in St. Louis in 1900," adding that he finds "nothing so unbelievable in the Standards as some of the deliverances of recent Assemblies."

Prof. Slosson gives as his reason that "this is an age when only the Gospel of the Agreeable is permitted to be preached. Mention of sin and suffering is tabooed from the pulpit



as it is from polite society. Such topics are only for scientific works and veritistic novels. Since the universe was made to please us (no one disputes this now-a-days) whatever is unpleasant to us is not true. We say of a new doctrine 'it appeals to my reason,' but what we really mean is that 'it agrees with my taste.' So for the most part we ignore the problem of evil as completely as possible and avoid any attempts to solve the difficulty."

He suggests that "the Westminster Standards remain intact as a relic of the time when theology was a science instead of an art as it is now," and that subscription to it be "in the way men subscribe to a political platform with the principles of which they are in the main agreed, although they may not like all of the planks nor their wording;" so that "every man in the church can exercise the privilege of the Protestant of constructing his own creed and of revising it whenever a new idea gets control of a majority of his brains."

Would it not be more consistent and more Protestant to drop the Westminster Confession altogether and leave every Presbyterian believe what he pleases? They do it anyhow; why keep up the sham longer?

ARTHUR PREUSS.

### ANOTHER GOEPFERT CASE?

The *Modern Woodman*, organ of the semi-secret society of the same name, published at Lincoln, Neb., in its edition of June 1900, credits the following to Very Rev. Thomas Mackin, A. M., R. D., Rector of St. Joseph's Church, Rock Island, Ill., of whom it says editorially in the same number, that "he knows the society intimately," being "a caller at the Head Office almost every week, where several of his parishioners are employed:"—

"As an eyewitness of the workings of the grand organisation entitled *Modern Woodmen of America*, I take pleasure in recommending it to all classes, Catholics and Protestants alike. It is conducted solely in the interests of humanity. To feed the hungry, to clothe the naked, to harbor travelers, to visit the sick, to bury the dead, is part of its work. I may add, it is the whole of its work—its chief function, because it aims to guard against those exigencies by wise measures of prudent and economical and industrious provisions. The largest returns for the least expense, with prompt payment, mark its satisfactory management. Respectfully submitted, this, my humble testimony."

The *Modern Woodmen* is the same society which the Archbishop of St. Louis recently warned Catholics against as "very dangerous."

How right he was in guaging the spirit of these Woodmen, and how wrong Father Mackin is in recommending and praising them, after the unfortunate example of Father Goepfert, C. S. Sp. (who, when the matter leaked out, sent *THE REVIEW* an explanation which the Woodmen organs, of course, ignored)—will appear from the subjoined extract from a subtly insinuating editorial paragraph in the same June number:

"A Kansas City church has learned a lesson from fraternal beneficiary societies. It has noted at many funerals of its own members that no member of the church has been

thoughtful enough to bring even a rosebud to lay upon the casket, while the members of fraternal beneficiary societies in which the deceased also held membership have been more mindful of his death and have sent in wreaths of flowers to garland the casket and relieve the darkness of the grave. The members of the Kansas church have also noticed that when a member of their church became ill the other church members did not come voluntarily forward to 'watch' with him, or to provide for his daily needs, while the members of fraternal societies in which he held membership came nightly to his bedside and daily provided for the necessities of his family. Because the members of this Kansas church have made comparison between the church and the fraternal beneficiary societies they have been taught a lesson in practical Christianity and have put on foot plans whereby their church will adopt some of the fraternal features."

The objectionable features of the Modern Woodmen have been repeatedly pointed out in *THE REVIEW*. The ritual of the order can be had from P. C. Kullman & Co., New York City. The simple fact that in the burial rite every Woodman is called safe for the simple and only reason that he was a good neighbor and a good Woodman, ought to be sufficient reason why a priest should refrain from recommending it to "Catholics and Protestants alike."

We trust Father Mackin has either been misquoted or acted under a mistaken idea.

ARTHUR PREUSS.

### A MONUMENT TO THOMAS A KEMPIS.

The great Thomas a Kempis, besides having his golden book "reprinted more than ten thousand times in all the languages of the world," has now, in his honor, a superb marble monument erected in the Church of St. Michael at Zwolle, Over-Ijssel, Netherlands.

As late as 1775, foreign visitors enquiring for the shrine of the great Thomas, and naturally expecting it to be magnificent, were very apt to be met with a smile, and to be waved aside, with reference to a certain box of bones and the broken bits of grave-stones.

A neat pamphlet of twelve pages, giving the whole history of the Agnetenberg, or the graveyard in which stood the cloister where Thomas a Kempis spent most of his life, with an account of the erection and dedication of the monument, proofs of the authenticity of a Kempis' authorship, and a large photograph showing the art work, has lately been published. The commission formed in 1890, and the jury of a ward, composed of eminent men in the Netherlands, agreed upon a marble tomb-monument of old Netherlandish and Flemish architecture of the fifteenth century, of polychrome marble as to the base, which contains inscriptions in gold, and of pure white marble in the parts which contain the figures and decorative work of arches and ornate finials. Within the sarcophagus are contained the bones of the good monk which were removed in 1672, together with the two gray stones which had enclosed

them at the head and foot. On the base or platform of the monument are inscribed "Honor non memoriae Thomae Kempensis, cujus nomen perennius quam monumentum," and the text from the Vulgate, "Qui sequitur me non ambulat in tenebris." The list of the subscribers shows a wide range of royal, noble, learned, artistic, and general lovers of art, of history, and of this, one of the most famous of the Brethren of the Common Life.

Concerning proofs of the authorship of "Het Boekje der Navelgving van Christus," the writer of the monograph recalls the fact that, among the manuscripts of the Royal Library of Brussels, there are, in one bundle, the first of the four books of the "Imitation of Christ" and nine other manuscripts, all in the same handwriting, and enclosed with the words, "Finished and completed by the hands of Brother Thomas a Kempis in the year 1441;" the last tract in the bundle having been finished in that year. In 1879 a reproduction in facsimile of the autograph manuscript of 1441 was published, with an introduction in French by Charles Ruelans, the "Imitation" having been written in 1420 in the cloister of Agnetenberg.

### EXCHANGE COMMENT

Referring to the late newspaper report concerning an objectionable pamphlet alleged to have been issued and widely circulated by the Jesuits in Manila, our esteemed contemporary the *Denver Catholic* (May 19th) judiciously observes:

"Better wait awhile before condemning what the Jesuit Fathers are said to have taught in Manila. They do not teach one doctrine in the United States and another in Manila. So far, we have heard nothing in this country that needs condemnation, and we are of the belief that all that needs condemnation in Manila in this matter will be the lies told about the Jesuits."

\* \* \*

The reverend editor of the *Providence Visitor* printed the subjoined editorial note in his issue of May 19th:]

"Our austere orthodox contemporary, the *St. Louis Review*, recently felt moved to remark that the *Visitor* is 'one of the few of our Catholic weeklies that are Catholic in deed and not in name only.' *Fas est laudari a laudato*. As one good turn deserves another, we congratulate *THE REVIEW* on its growth in discernment. Some moons ago, unless we are much mistaken, it hinted that we were inclined to 'liberalism'—an insinuation which was distinctly gratuitous. The *Visitor* has no use for 'pinchbeck' Catholicism and never had. You wronged us, wronged us sorely, Cassius, but we Christianly forgive you."

The *Visitor* is charitable and ought to esteem charity in others. Is it not charitable if we now and then meekly administer to it what theologians call the "correctio fraterna"? if it unwittingly deviates from the steep and narrow path—even as we are humbly thankful when it occasionally points out to us the unauthenticity of some chance quotation from Virgil or Little Denis. There is naught so insidious as Liberalism, and if the *Visitor* had read Father Kleutgen's "Theologie der Vorzeit," particularly the initial chapter, he would know that the best of us must not be



too sure of our "austere orthodoxy," being liable to err with, and sometimes from, the most praiseworthy of motives.

\* \* \*

We mildly wonder what Mr. Wm. J. D. Croke, of Rome, is getting for "puffing" Hall Caine, the novelist, so assiduously in the American Catholic papers with which he is connected. It looks like a big advertising scheme.

\* \* \*

Even the *Cleveland Catholic Universe*, which can't be said to be particularly conspicuous for what the *Visitor* loves to call "austere orthodoxy," arises to suggest (edition of May 25th), that "the editor of the *Northwestern Chronicle* (who, as our readers will doubtless remember from our quotations and repeated references to the matter, a few weeks ago declared that it was time for the Church to rid herself of such puerile and superstitious inventions as the devotion to St. Anthony and the contributions to St. Anthony's Bread) "should be adjusted to Catholic sentiment before he ventilates any more of his vagaries."

Respectfully referred to His Grace the Archbishop of St. Paul.

\* \* \*

Speaking of Sunday papers, the *Pittsburg Catholic*, venturing on slippery ground for a Catholic journal, which must carefully refrain from critical animadversion upon even the public and non-official acts of bishops, if it does not want to get into the odor of a disrespector of the hierarchy, remarks in its edition of May 23rd:

"That there is much intrinsic good in the Sunday paper we must cheerfully admit. He would be pooh-poohed as a scold, a crank, or what is immeasurably lower, a foggy, behind the times, that would decry this necessity of the modern day. Do not prelates frequently use the Sunday press to express views on current topics, which articles, second hand and stale, are in turn copied and duly peddled out by the Catholic press to its readers. The Catholic press, like Lazarus, catches the crumbs of goodness and timely thought in opulent Dives, alias the secular press, and sends it out where it hopes it will do good. But we are digressing from what we started out to moralize over, and to keep, perhaps, a rash pen in bounds, we would fain stop, remembering the prudence of the magnum silentium."

It makes one shiver like a bowl of calf's-foot jelly to see how bold and rash some of these courageous editors sometimes are.

\* \* \*

It is usually the German Catholic press of the land which is accused of disrespect towards the hierarchy; even the mild and suave *REVIEW* has not escaped this reproach on the part of the *Western Watchman* and a few misinformed bishops and priests. But we would submit that the German press and *THE REVIEW*, with all their frank criticism, have never yet dared, even under the severest provocation, to set aside the ecclesiastical amenities and filial piety to such a degree as to speak of a prelate of the Church as the *Chippewa Falls Catholic Sentinel* has the impudence to speak of Archbishop Corrigan in its edition of May 24th:

"The Archbishop of New York went to Rome full to the throat with what he and others are pleased to style 'Americanism.' He was to impart to Leo a bellyful of information upon this all important subject which it might take days, even weeks, to explain and expound. And then let His Grace of St.

Paul, and those who upheld his views, look out for the thunderbolt that would be fired from the Vatican. With these thoughts brooding in his breast, 'His Grace, of New York,' crossed the seas; braved the dangers of angry winds; the pickpockets of Paris; the rogues of Burgundy; the carbonari of Italy, and ultimately reached the Eternal City. One of the Pope's tall grenadiers carried the news to His Holiness. The great man from the Empire State, loaded with purple and jewelry, entered the sanctum, and in less than five minutes, according to our exchanges, came out again looking exceedingly worried. Then it was whispered about by the knowing ones, that His Holiness only laid his hand on his shoulder and said: 'You are welcome to the Eternal City. Your dole is accepted. Now go and take my blessing with you to your children. I am very busy you see, receiving all these pilgrims that have come so far to comfort me in my old age. Americanism! I can not take time to busy with that, I understand 'tis nothing anyway. Ta ta.' And so the world will never know what his grace of New York intended to accomplish with 'Americanism.'"

This is the most outrageous campoon ever printed in an American newspaper on a Catholic archbishop. That it appeared as a leading editorial article in a journal flourishing the Catholic name, is enough to make the most hardened of the German editors and of the "irreverent scribes of *THE REVIEW*" hang their heads in shame.

Imagine the howl that would have gone up from all over the land if *THE REVIEW* had printed such a scurrilous pasquinade against His Grace the Titular Archbishop of Damascus, or the great and only "Pauline Prelate."

ARTHUR PREUSS.

## RELIGIOUS WORLD.

....It is not a matter of wonder that the Methodists have decided to admit women to the General Conference. It is remarkable that women were not admitted long ago.

....The *Chicago Record* of May 23rd reports that a certain Catholic parish in the city of Chicago have agreed to move a Presbyterian church edifice to their lot on the adjoining corner, on condition that the Presbyterians be allowed to use it for their religious services until their new church is ready. We can hardly credit this report.

....The *Voce della Verità* of Rome, under date of May 10th, published the following semi-official note regarding our old friend Vilatte:

"We read in the newspapers of Piacenza that, on the 6th inst., Mr. Rene Vilatte, who claims to be a bishop, conferred in that city a pretended episcopal consecration upon the notorious Sicilian apostate, the ex-priest Paul Miraglia.

"We are authorized to declare positively that this consecration is entirely arbitrary and sacrilegious. Its valor can be judged from the fact that the Holy See, far from having sufficient reasons for recognizing the validity of Vilatte's orders, has not even considered him worthy of being admitted into the pale of the Church."

....The bishops of Switzerland have issued a joint pastoral asking their faithful people for contributions for the erection of an international theological seminary in connection with the Catholic University at Fribourg.

The timely project has the approval and blessing of the Holy Father.

....The magnificent ceremony in Rome, on Ascension Day, of the canonisation of John Baptist de la Salle, founder of the Christian Brothers, and Rita di Cascia, "the Patroness of impossibilities," was attended by many bishops from all parts of the world and by an immense concourse of faithful people.

....In spite of denial from those near Rt. Rev. Alexander J. McGavick, Auxiliary Bishop of the Archdiocese of Chicago, the rumor persists that he will resign within a short time and that a coadjutor bishop, with the right of succession, will be chosen in his stead. The *Northwestern Catholic* (May 24th) thinks Msgr. Keane will be the man and that Bishop O'Gorman will be appointed to Dubuque. Mere speculation! A. P.

....The Diocese of Bruges also has its Abbe Daens now, in the person of a young vicar named Fonteyne, of ultra-Socialistic tendencies who has left his place and Diocese without his Bishop's permission and gone to Antwerp for political campaigning. After much patient waiting and warning the Bishop has now suspended the disobedient priest and forbidden him to wear clerical garb. Fonteyne declares that he has no mind to apostatize, but intends to remain a loyal Catholic, refraining from all priestly functions until the suspension is revoked. This puts him in the same perillous situation as the much-talked-of Abbe Daens. The worst feature of the matter is that, as we are assured, Daens and Fonteyne have hundreds of sympathizers among the younger Belgian clergy. This clearly shows that there must be something rotten in the State of Denmark. The old Catholic conservative party appears to have neither heart nor understanding for social reform, which embitters the younger democratic element and sometimes leads them astray.—CAVROT.

## OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of *THE REVIEW* does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

## SCHOOL EXAMINERS.

TO THE EDITOR OF *THE REVIEW*.—Sir:

Will you please state your opinion in regard to the eligibility and fitness for parochial school examiners, of priests who have no parochial schools, although they have no reason why not, and who are entirely opposed to said institutions. B. W. G.

\* \* \*

ANSWER:—They are as eligible and as fit as a fox to be a goose-herd. J. F. M.

\* The newspapers really are the chief source of the jumble of notions which have drifted into the head of the average voter, and which he calls his opinions, or, it may be, his principles. These are for the most part, if we carefully examine them, formulas void of sense, false aphorisms, claptrap phrases, disingenuous arguments, nicknames, watchwords, empty platitudes, and the most ambiguous of commonplaces.—W. S. Lilly, *First Principles in Politics*, p. 225.



## EDUCATION.

§ The Baltimore *Katholische Volkszeitung* (May 26th) intimates that, as the Maryland legislature is adjourned since April 2nd, there is no immediate danger of the passage of a compulsory school bill. Can not our contemporary find out what has become of the objectionable measure that was before the legislature in its last session, and whether all danger of its being re-introduced and passed in the next assembly is happily averted?

A. P.

§ Wearing by the useless waiting for assistance from the present government, the Catholics of Spain have demanded from the ministry permission for the foundation in Madrid, out of their own means, of a purely Catholic university, similar to the one at Louvain, Belgium. The Count de Val has left a large legacy to sustain it, and the Bishop of Salamanca has forcibly pressed its claim on Silvela and his ministry.

## TOPICS OF THE DAY.

\* The Catholics of Ohio have succeeded in killing the Marchant bill, which had passed the State Senate and the second reading in the House. The bill provided that all private orphan asylums and institutions where orphan children were cared for and schooled should be placed under the absolute control of the State Board of Charities, and gave the Board power to appoint agents at will to inspect those private institutions and take out boys or girls and farm them out to whom they pleased, without the consent of those in charge of the asylums.

\* According to Hugh Dougherty of Bluffton, Ind., who is at the head of the independent telephone business in that State and was interviewed by the *Chicago Record* recently (see issue of May 10th), news will soon be gathered and delivered to daily papers throughout the country by telephone. The plan is to make the news agency a part of the independent telephone business and to have the news collected by the local operators and dumped into a central office to be established for each State, where experienced newspaper men are to handle it and put it in shape for delivery to the journals which take the service. It is to be hoped that the plan will be carried out on a national scale. The news monopoly of the Associated Press would thereby undoubtedly be broken, which to-day to many seems the only serious obstacle in the way of the establishment of Catholic dailies in our large centers.

A. P.

## SCIENCE AND INDUSTRY.

### WATER, MILK, AND PULQUE.

St. Louis complains of bad water, and justly so. A stranger coming to the city and beholding the mud that is offered as water, will prefer to quench his thirst with anything else but that. However, other cities appear to be even worse off. Here is an item from *El Tiempo*, of May 5th, about "Water, Milk, and Pulque" in the City of Mexico:

"It was previously announced that at the

Villa of Guadalupe, some bacteriological examinations of the water that enters the city had been begun. With the first of the present month the hours have been changed at which samples are taken for analysis. So far the bacteriological study consisted in the botanical and physiological classification, enumeration, and comparison of the bacteria found. To facilitate the work it has been found advisable also to examine bacteriologically pulque and milk, and the water that is brought into the city. The experiments are made at the laboratory of the National Medical Institute.

"The bacteria found so far are applied to animals to find out their pathogenic effects. So far it has been found that the milk contains more bacteria than water or pulque, and pulque less than water...."

Bacteria are small plants of the genus fungi or algae. One should think they could not get into the milk by way of the cow, so we must conclude that milk-watering is extensively practiced in Mexico. In consequence, they have no pure water, no pure milk, no pure pulque. Now for the sake of the Mexican thirst let us hope that the effects of these bacteria are not as bad as some people try to make them.

J. F. M.

—"THE REVIEW does not make much of light literature," writes a reader out West. "What Catholic paper does? I am looking for general information and sober criticisms." ANSWER:—The *Midland Review*, of Louisville, Ky., deserves recommendation, though not unqualified, in this respect.

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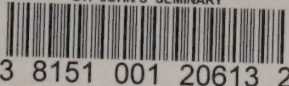
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